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whole Earth newsletter

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Graduate Theological Union
JUL 6 1988

"GOD IS STILL IN CHARGE"

Twenty-two persons from the UCC/USA traveled to southern Africa in April. We met with members of partner-churches, leaders of ecumenical agencies, and government representatives in Angola, Zimbabwe, Zambia, and Botswana, and with leaders of the United Congregational Church of Southern Africa (UCCSA), who traveled from South Africa and Namibia to Gaborone, Botswana, to meet with us. We shared joy and celebration, pain and sorrow; we worshipped and sang; we talked and we listened; we confessed and we commited ourselves to sharing the story of those fifteen days in Africa with church people and government representatives when we returned to the U.S.

We witnessed the impact of agricultural development, water resource development and self-help projects on the lives of the people in rural areas. We saw a new borehole that had been installed to provide clean protected drinking water near the Chikore Mission in Zimbabwe. One woman there is reported to have said, "We used to spend days and nights queuing for water at one borehole; now water is nearer to our reach, we are now able to sleep in our homes."

We heard repeatedly of the enormous injury being inflicted on the people, and the land itself, in Mozambique by the South African-supported "bandits," the Mozambique National Resistance (MNR/RENAMO). The brutal attacks on innocent civilians and the destruction of homes, schools, health facilities and transport seem clearly intended as part

Ben Chavis and Peter Lamoela, Chairman Elect UCCSA

of the South African strategy of destabililzation of all of the frontline states. If they are prevented from developing stable economies, they are kept dependent on South Africa.

We heard church leaders in Angola call for an end to U.S. support for the UNITA rebellion and for the U.S. government to exert strong pressure on South Africa to end its support of UNITA. Those of our group who went to Angola witnessed the pervasive economic deprivation and massive dislocation of people which have resulted from the twelve-year civil war there.

We heard the anguished plea of partner-church colleagues from Namibia for action to end South Africa's illegal occupation of their country, where schools, churches, hospitals, printing facilities and other property serving the African people are considered legitimate targets of the South

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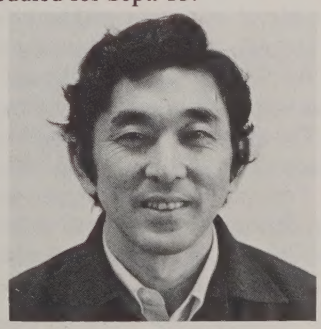
Fujiyoshis leave Japan in legal limbo

When Ronald and Jeanne Fujiyoshi left Japan on February 21 after nearly 14 years of missionary work there, it was an unusual kind of departure.

They left not knowing whether they would be allowed back into the country to continue living in Japan and working with the Korean Christian Church there. Ron has been denied a re-entry permit since 1982 because of his continuing refusal to submit to being fingerprinted as an alien (he is Japanese-American), which is a government requirement of all foreigners living in Japan. Ron's ministry has focused on the struggle to gain justice for the one million Koreans living in Japan. He believes that "a ministry without an emphasis upon justice is not a Christian ministry." The fingerprint law, he claims, has been used by the Japanese government as a way to "control foreigners," in particular the Koreans who are the largest group of aliens in Japan.

The Fujiyoshis' departure was also unusual because Ron's trial as an accused "fingerprint refuser" was still in the appeal process, with the next hearing scheduled for May 17 in the Osaka High Court of Appeals. But Ron didn't know whether or not he would be allowed to return as the defendant. "I should be allowed back in to enjoy a fair trial," he says. But because of his resistance, he could only return as a new entrant. In late April Ron was granted a tourist visa for a five-day period beginning May 11. Once there he was able to extend his stay so he could be present at his trial. Another hearing is scheduled for Sept. 13.



Ron Fujioshi

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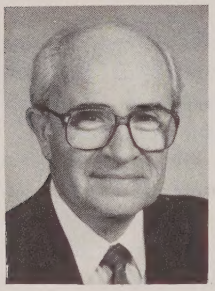
Message From EVP



I thank God for the grace of sharing with God's people in worship.

Just after Easter, and in the spirit of the resurrection, 22 of us from the United Church of Christ, USA, were privileged to share in the richness of worship, prayer, praise, and song with our sisters and brothers in the churches of southern Africa.

Those churches in southern Africa were packed with people of all ages. They were crowded with young people and children. They gathered with tears and joy, singing and praying with vibrant intensity. Those congregations gathered in worship were dynamic and carried by a spirit which energized the very center of our souls.

The sounds and feelings of "amen," "hallelujah," and "Siyabonga" (Zulu for "thank you") will live with us forever.

The spirit of worship in southern Africa, with its power and claim, compelled us to a fresh awareness of our universal human need for the experience and gift of the worshiping body of Christ.

We worshiped in Angola, in Zambia, in Zimbabwe, in Botswana and with our sisters and brothers from Mozambique, Namibia and South Africa. Each place of the church with its particular history and its particular context is quite different. And each place of the church is absolutely the same.

In each place of the church the power of the worshiping life of the church is its center, and the church lives and moves and has its being there, by the Grace of God.

Angola—torn apart by war, with death and destruction a daily reality, as the people yearn for peace and yet struggle each day simply to survive.

Zimbabwe—eight years into independence, struggling to build a new vision and hope for a free and freeing people—faces massive unemployment and underdevelopment, and yet has a bright, promising, and exciting future as this new nation crosses thresholds of hope and promises to search for new life for all the people.

South Africa—a place of pain and tragedy, a place of death and prison, a place of deepening despair for the more than 85 percent of its people who are black or colored or Indian. And, in fact, a tragic, twisted and distorted place for the white minority.

Each place different!

And in the center, the worship of God, by God's people, is its heartbeat and hope.

- Worship is remembrance and the gift of identity!
- Worship is calling life to its sacred givenness!
- Worship is being claimed afresh by symbols of hope and the promise of grace!
- Worship is experiencing trust, nurturing faith, and being lifted by expectation!
- Worship is owning the reality of pain and hurt and singing the joy of "nevertheless" as vision is shared for a different way of living and being!
- Worship is finding and celebrating the gift of healing and reconciliation within oneself and among one's neighbors!
- Worship is receiving the resurrection, the other side of death, rooted in conversion and grace!
- Worship is redemption and salvation!

Our southern Africa sisters and brothers know what worship is and hunger for it.

All of us share this need and hunger.

May we come to worship, and, receiving there the broken bread and the poured wine, recognize the One who gives us life.

Sue Libby

UCBWM Will Meet Nov. 11-14 in Orlando

The 179th Annual Meeting of the United Church Board for World Ministries will be held November 11-14, 1988, in Orlando, Florida. At this time the 225 corporate members of the Board and staff will meet with missionaries, friends, and visitors from other churches around the world.

The theme for this Annual Meeting is "Mission: In Each Place and in All the World." The Rev. Dr. Lois M. Wilson of Toronto, Ontario, Canada, will be the keynote speaker. Dr. Wilson is an ordained minister of the United Church of Canada and was its moderator from 1980-82. She currently serves as one of the presidents of the World Council of Churches and is co-director of the Ecumenical Forum of Canada. She has visited and worked extensively in the world ecumenical community on issues related to North-South development, the changing roles of women, peace and security, human rights, and social justice.

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GUNS OR BREAD

Lloyd G. Van Vactor

In a news report in early May the lead sentence read, "The Reagan Administration has told Congress that it wants to increase arms sales abroad substantially this year to more than $15 billion worth of weapons. This is $3.3 billion more than the United States sold to other countries last year." The report went on to list many of the countries who were potential buyers.

This news report is another aspect of several stories in this issue of *Whole Earth Newsletter*. In the current world scene it is not—and perhaps never has been—a question as to which wins among the priorities of the nations—guns or bread. Guns are always the victor. Among the major proponents of increased military sales are the governments of many of the developed countries. The targets for their sales are the struggling, developing nations of the world.

Elsewhere in this issue are articles about the crises in Ethiopia, Mozambique and Afghanistan. To those could be added, among others, Angola and the Sudan in Africa, Sri Lanka, the Philippines, Nicaragua, El Salvador—and on and on. What these and other countries have in common, among other things, is that expenditures for military equipment seriously limit the country's ability to spend anything like an adequate amount to maintain their citizens at even a subsistence level. In Mozambique, for example, it is estimated that the government is currently spending more than 40% of its resources in military operations trying to protect the people against the atrocities committed by the RENAMO forces.

It is very easy for us to become pessimistic and cynical concerning humanitarian assistance to persons living in situations of continued conflict and violence. We see and read reports of crisis after crisis in the affected countries, and we want to give up considering additional assistance. We see how governments do intervene and at times disrupt efforts being made to provide humanitarian assistance. We see the competition that exists between arms-producing nations to sell their weapons to the poorest countries of the world. There is also the competition that arms sales create between the developing countries. For example, Pakistan may be sold a new weapons system. India is immediately challenged to match the purchase and, if possible, buy something even more sophisticated. In the meantime millions of people in both countries are deprived of the basic necessities of life.

In recent years we have seen a similar situation develop in the United States. Programs providing assistance to the neediest segments of our society have been drastically cut, if not entirely eliminated, while military purchases dramatically increased. Sad as it is to see in our own country, the impact of such a practice is so much more devastating in the countries of the Third World whose resources are so severely limited.

At the present time in the four neediest countries of Africa—Ethiopia, Sudan, Mozambique and Angola—it is war, not drought, that is creating most of the hunger. Drought has been and is a major factor, but resources can be marshalled to respond to that need. Attempts to meet the humanitarian needs are seriously hampered because of war in those countries.

"In the past, the impact of natural disasters. . .was the prime factor behind the emergency needs. Today it is war."

Speaking before a U.S. Congressional panel recently, an Africa official for the U.S. Agency for International Development (AID) said, "In the past, the impact of natural disasters—drought, flood, pestilence, and disease—was the prime factor, the momentum, behind the emergency needs. Today it is war."

There are glimmers of hope in these situations, and we must give our support to all efforts to bring about peace.

In the meantime voluntary agencies including the churches must strengthen their efforts to meet the emergency needs, to encourage all efforts at negotiating an end to hostilities, and to bring about a decrease in the sales of arms around the world.

Tragedy Continues in Ethiopia

Ethiopian refugees

Concern over the plight of the millions of Ethiopians facing starvation due to the return of an extensive drought heightened on April 6 when the Ethiopian government ordered all expatriate workers out of Tigre and Eritrea provinces, two of the most severely drought-affected provinces in the country. Government sources said the order was issued for the safety and welfare of the relief workers in those provinces.

Eritrea and Tigre are provinces in which civil war has raged for many years. Recent reports from the region indicate that the Ethiopian government may be preparing for larger military operations and therefore wanted expatriates out of the region.

The Ethiopian Orthodox Church and the Christian Relief and Development Association (CRDA), through which the UCBWM assists in emergency relief and development programs in Ethiopia, were exempted from the order as they are indigenous organizations. At last report the few expatriate workers with those agencies in the banned region were being replaced with Ethiopians so the work could continue.

CRDA has transported substantial quantities of relief goods to Mekele and Asmara, using planes based in the capital city Addis Abba. Two airlifts per day of about 150 metric tons of food are continuing in Tigre province. Over

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MOZAMBIQUE CRISIS CONTINUES

In a report commissioned by the United States Coordinator for Refugees and released in late April, it was reported that an estimated 100,000 Mozambican civilians have been killed by "antigovernment rebels" in a "systematic fashion" over the past two years. Some have compared the wanton killings to what the Khmer Rouge did in Cambodia. Like Cambodia, the truth of what is happening now in Mozambique has been slow to attract media attention.

In late April Roy A. Stacy, a deputy assistant secretary of state for African Affairs, speaking at a United Nations conference, said, "What has emerged in Mozambique is one of the most brutal holocausts against ordinary human beings since World War II. . . . The supporters of RENAMO, wherever they may be, cannot wash the blood from their hands unless all support for the unconscionable violence is stopped immediately. RENAMO has been waging a systematic and brutal war of terror against innocent Mozambican civilians through forced labor, starvation, physical abuse and wanton killings."

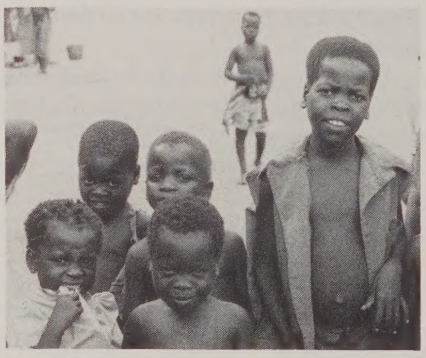
Mozambican church leaders invited to the United States in February by Church World Service described the destruction being carried out by RENAMO which has resulted in the displacement of more than four million people, hundreds of thousands of whom have fled to neighboring countries seeking refuge.

The report released by the State Department is the result of a three-month investigation by a U.S. specialist who has done similar surveys of 19 other refugee situations. In preparing the report he traveled to 42 centers in and around Mozambique and held interviews with nearly 200 newly arrived Mozambican refugees. Similar interviews were had with about 50 independent relief officials.

The suffering in Mozambique is being caused primarily by members of the Mozambique National Resistance Movement (RENAMO). RENAMO was started by the then white-governed Rhodesia's intelligence service. Later it came under South African tutelage. Reports indicate that South Africa continues to provide equipment and monetary support to RENAMO, according to U.S. government officials.

. . .South Africa is determined to keep Mozambique destabilized. . .

In his report the investigator said, "I think it could be quite conservatively estimated that 100,000 people have been executed by shooting, shot in indiscriminate attacks, beaten to death, burned to death, asphyxiated, drowned, and starved to death in the last 12 to 24 months."



Mozambican refugee children

As Mozambican church colleagues have reported, the U. S. government investigator found no evidence of RENAMO trying to promote a political program or win converts by other than force. He had no explanation for RENAMO's actions and noted that neither did the refugees. Apart from this report others have expressed the opinion that South Africa is determined to keep Mozambique destabilized in order to prevent any front-line state from developing a stable economy. Mozambique also has at least two excellent deep sea harbors, which, if properly developed and with supporting infrastructure in the country, could be major points for shipping for several landlocked African nations.

Working with the Christian Council of Mozambique and the United Congregational Church of Southern Africa, Mozambique region, the United Church Board for World Ministries has been responding to the appeal for emergency assistance as well as assistance for church growth. Church World Service is conducting an emergency appeal campaign for $1.5 million for emergency and development assistance in Mozambique. The UCBWM is assisting in that effort.

In spite of the high degree of suffering among the Mozambican people, churches are growing and are eager for assistance, particularly in leadership training. The UCBWM provides financial assistance for the United Theological Seminary at Recatla, about 30 kilometers from the capital city of Maputo. UCBWM missionaries Larry and Carol Gilley, who have had many years of experience with partner churches in southern Africa, recently completed initial Portuguese language study in Brazil and have taken up a new assignment in Mozambique. Both will be assisting in the training of church leaders in the Inhambane region of the country.

Ethiopia

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the last few months, this assistance has totaled in excess of $3.8 million.

The rehabilitation program of CRDA, which includes over 15,000 metric tons of seed and 350,000 hand tools, will cost approximately $7 million, excluding transport. The program is already at an advanced stage and logistics are being planned for prompt implementation before the main planting season which should be in June if the rains come again.

CRDA is very concerned about the more than one million additional displaced persons currently in Eritrea and Tigre—and the number is increasing. Up to now emergency food distribution centers have coped with the hunger problem, avoiding the mass feeding centers that developed in the famine three years ago. Unless these centers can continue to be supplied with adequate food for distribution there is great concern that the tragic scenes of a few years ago will be seen again.

Church World Service has issued an appeal for $2 million to assist partner agencies in relief and rehabilitation efforts in Ethiopia. Since the drought returned in 1987 the UCBWM has made available about $300,000 through CWS to assist both the emergency relief and rehabilitation programs.

United Church of Christ in the Philippines Marks Fortieth Anniversary

Bishop Erme Camba, general secretary of the United Church of Christ in the Philippines (UCCP), led that denomination in services celebrating the fortieth anniversary of the signing of a Basis of Union on May 25, 1948, which brought into being what is now the largest Protestant denomination in the Philippines.

Services of thanksgiving and celebration were held throughout the Philippines in local churches on Sunday, May 22, while in Manila at the historic Ellinwood-Malate Church hundreds gathered in the national celebration. Representatives from partner churches in many countries joined with Filipino church and civic leaders to mark the milestone in the church's life. The Rev. Roger Pohl, chairperson of the UCBWM East Asia Committee, and the Rev. Lloyd G. Van Vactor, UCBWM staff and former missionary assigned to the UCCP, represented the UCC.

The signing of the Basis of Union in 1948 brought together Protestant churches that had grown out of work established earlier by four American churches, the Congregational, Presbyterian, Evangelical United Brethern and the Churches of Christ (Disciples). Also joining the union at that time were an independent Filipino Methodist church that had broken away from its "mother" Methodist church in the early 1930s and some independent congregations in the Manila area.

Today the UCCP has an estimated membership of more than 250,000 adults in some 4,000 congregations and preaching points. Two major seminaries, Union Theological Seminary and Silliman University Divinity School, provide graduate training for pastors and other church workers, and three UCCP-related colleges have undergraduate programs in the pastoral ministry. The church is also engaged in extensive theological education by extension programs strengthening its lay leadership.

The church has undertaken a major evangelistic outreach program in its current quadrennium, and a study book on the church's Statement of Faith has been prepared and is in use in many congregations.

One of the priorities in recent years has been work among the numerous tribal minority communities in the country. Educational, evangelistic, and development programs initiated by the people have been supported by the church and its partner-churches and agencies.

There are sixteen high schools and colleges related to the church and two major universities. The UCCP also supports a number of hospitals and primary health care programs throughout the country. A number of rural development programs in various parts of the country are also related to the UCCP.

Human rights in the Philippines have been a major concern of the UCCP for more than a decade. It was the first Protestant church in the country to establish and maintain a full-time human rights "desk" during the years of martial law.

Churches Prepare for Peace in Afganistan

With prospects for a more peaceful situation in Afghanistan becoming more promising, church and other voluntary agencies are preparing to assist in the return of an estimated five million Afghan refugees currently in Pakistan and Iran to their homeland. No definite plans have been formulated yet for resettlement efforts, but agencies involved in the refugee program in Pakistan have been alerted for possible assistance.

Church World Service has extended major assistance to refugees in Pakistan during the past several years. UCBWM missionaries Guy and Muffie Alling have been working with medical and public health programs in a number of camps in that country. (See page 6.)

In the meantime, other assistance is being provided in critical situations inside Afghanistan by various agencies, including Church World Service. Since 1980 the church community has responded to appeals for relief assistance with clothing medicine, blankets, seeds, fertilizer, and various agricultural tools and implements. In 1987 alone the ecumenical community provided $2.6 million for food supplies. The UCBWM has supported these humanitarian programs and recently forwarded to Church World Service $7,500 in response to the latest appeal.

Afghan refugees

For the third consecutive year, Afghanistan has suffered a severe lack of rainfall, resulting in an immediate and serious drought situation. The war has also severely crippled the Afghans' ability to meet their food and other basic needs.

Church World Service has supported relief assistance inside Afghanistan since 1985. At an April meeting of Afghanistan interchurch aid donors in Oslo, Norway, an appeal was made to continue the relief work inside Afghanistan while plans go on in anticipation of repatriation and rehabilitation of refugees now in other countries.

Missionaries' Notebook

Guy and Muffie Alling *work with Church World Service in the Christian Hospitals Refugee Extension Project in northeast Pakistan. Muffie serves as a consultant for the maternal and child health care nutrition program and describes her work with the mothers of some 300 children enrolled in the seven malnutrition clinics and the new cooking demonstrations they have begun.*

"Often we think we must do rather grandiose projects. . . .In reality, it is usually the small ones that succeed the quickest."

There are many reasons why a child may be malnourished. A major one is the mother has not started giving solid food to the child when he/she is four months old. Later when a child remains at the same weight over a period of months, it may mean the child is not getting the correct amount of food for her/his age or not enough protein. We made the decision to emphasize [in the cooking demonstrations] dishes using protein sources other than meat or eggs. And so, using recipes that Afghan health workers have developed for their people, we began the demonstrations.

Once a month in each of our Basic Health Units, our family case worker prepares a dish in front of the mothers. She makes exactly what is needed for a serving. While the food cooks, she gives a lesson on nutrition, hygiene or related subjects. We then give the mother small packets of some of the ingredients and tell her to go home and prepare the dish for her child. She has only to add some other ingredients to complete the recipe.

Has this made any difference? Well, one 3½-year-old gained three pounds in one month! The mother reported she fed this child the kitchery [a dish made with rice, yellow split peas and carrots] every day. For other children, the weight gain will not be so dramatic, but there will be weight put on if the mother feeds her child these dishes [kitchery and vegetable soup].

Often we think we must do rather grandiose projects in order to make an impact. In reality, it is usually the small ones that succeed the quickest. Other mothers will watch how these malnourished children grow and will become curious. Hopefully they will begin using these recipes in their homes also.

Emily Wesson and Peter Millard *are a husband-and-wife team who work with the United Church of Christ in Zimbabwe as nurse and doctor at the Pierce Memorial Hospital at Mt. Silinda. Emily is in charge of the premature babies' nursery and the nutrition village and Peter of pediatrics. They wrote the following shortly after the birth of their third child on April 10.*

The labor was unpleasant as usual but fortunately Emily had an excellent doctor who knew enough to do nothing. He [the baby] was nameless for only a short time until he received the Shona name Nyasha (grace) and then finally Andrew. He looks like Joshua Nkomo, a big 8 lbs. 4 oz. Cameron and Maria are just the right age to have a little brother and love him to pieces. He seems to be a sensible lad who does not make much noise.

This suits Peter fine, since he has been the lone doctor here for the past month and the prospects are that it will remain so until we leave here at the end of June. Fortunately, the hospital has been quiet. Our business has been cut in half since November when the MNR bandits started causing trouble on this side of the border. The Zimbabwean army is camped outside of the hospital and the soldiers make rounds more often than the doctor, asking everyone they see for identification. Since most of our patients are Mozambicans and many are undoubtedly illegal immigrants, they try to keep as "healthy" as possible.

The pediatric ward on the other hand is as busy as ever. We have 80 children on average, of which about 65 are there simply because of starvation. . . . A girl came in the other day from Mozambique who must be a record for our time here—9 years old and 21 lbs. And this during a year when there has been a good harvest. The problem of starvation, as we have said before, has little to do with a lack of food, but simply a lack of money to buy food. . . .

"Before majority rule in 1980 there were four clinics, one hospital and one doctor for 200,000 Africans."

We continue to have great admiration for the health service in Zimbabwe which provides free care to the needy and is a bargain for everyone else. Hospital bed and board goes for $3 a day and a caesarean section costs $30. This district of 350,000 people is served by 34 clinics, two hospitals and a total of five doctors. Before majority rule in 1980 there were four clinics, one hospital and one doctor for 200,000 Africans and one hospital and one doctor for 1,000 whites. Currently 81% of pregnant women get some antenatal care and the infant mortality rate has fallen from 120 per 1,000 to 48 per 1,000 deliveries. Neonatal tetanus used to be rampant but it has now been almost eliminated by immunization of pregnant women. Don't get us wrong, things are not perfect (the hospital is all out of aspirin!), but Zimbabwe has made tremendous advances in both health and education since 1980.

The situation in South Africa, though, continues to have a profound influence upon Zimbabwe and the rest of southern Africa. There have been several bombings committed by the South Africans within Zimbabwe and they have continued to be the chief sponsors of the Mozambican "contras," the MNR, who have devastated Mozambique and had a spree of killing innocent people within

Zimbabwe at the end of last year. The destabilization of Mozambique is an important part of the South African strategy of keeping the black African states dependent on them by forcing them to use South African ports for their imports and exports. Zimbabwe, for example, is a landlocked country which depends on South African transport routes for the majority of its overseas trade because the routes Zimbabwe would prefer to use in Mozambique are unsafe.

Reagan's and Thatcher's policy of "destructive engagement" has emboldened South Africa to escalate its wars in Angola and Mozambique. Here at Mt. Silinda that has translated into an increasing number of war casualties, a total of 100 ax and gunshot wounds and landmine blast injuries since last November. One massacre just across the border resulted in 48 deaths and 16 severe injuries, all of which came to our hospital in the back of a flatbed truck like so many sheep after a slaughter. The attacks usually come at 5 a.m. when everyone is still asleep, and the victims are characteristically the young, the old and women who are not able to escape as quickly as the men. Mozambique is in a shambles and five million people are faced with the possibility of starvation primarily because of the MNR. One-third of all the health centers and a comparable number of schools in Mozambique have been destroyed.

***David and Padmasani Gallup** are UCBWM missionaries working in the Madras Diocese of the Church of South India, where David is Director of Religious Education and Padma is Director of Women's Concerns. She writes:*

Yesterday the Diocese launched the Ecumenical Decade of Churches in Solidarity with Women at an ecumenical service at the St. George's Cathedral. It was a milestone in the work of the Church here; we pray that the spirit of hope and the promise of that service will sustain us in the years ahead....The planning for this event began three months ago. The most strenuous part was convincing the church leaders that this launching was the initiative of the whole church and not a "women's thing"! In spite of letters from the Bishop, specially printed invitations and hundreds of handbills distributed throughout the city churches, hardly 200 persons participated, 90% of them women!

This event highlights the kinds of issues faced by us as women in India. Women in India did not have to struggle for the right to vote; it is the right of citizenship. Women in the Church of South India did not have to fight hard for the ordination of women. Enlightened men have made it part of the Church's Constitution. But once this is done, no one bothers to monitor the implementation of these rights. For this, women have to struggle, and keep reminding the men that women do form more than half of the Church and they are educated and endowed by God with wisdom as well as experience, and that they can be trusted to be included in the decision-making councils of the Church.

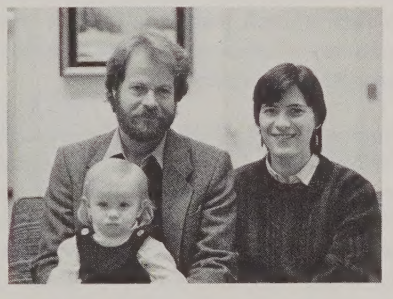
". . .women long for solid theological study and are so grateful . . .to be encourage to reflect theologically on their own experience as women. . .as valid religious experience."

The past 18 months in this job have been a time of listening and learning, supporting the traditional involvement of women in the mission of the Church, and in initiating a few new ventures as "women's concerns."

I have started a series of one-day seminars on reading the Bible with women's eyes, which I offer to the Women's Fellowship leaders. The response is truly gratifying; women long for solid theological study and are so grateful for expository help, for being affirmed to think for themselves, to be encouraged to reflect theologically on their *own* experience as women, mothers, grandmothers, etc., as valid religious experience....

The traditional "women's work" is being expanded to include (besides instruction in Bible passages and minimal health education) education for socio-economic and political awareness, and the organizing of women for change in their second-class and dependent status. A Fellowship of Ecumenical Women (FEW, which indeed we often are!) has met once a month for Bible study and small project activity, like planning and assisting at the women's program at the National Council of Churches of India's Assembly and the Ecumenical Decade launching. We hope to begin an ongoing project of economic empowerment for young widows and desertees left with young children.

One of my urgent concerns is that a great number of organizations which are involved in helping the rural and urban slum women to form organizations in order to fight for their rights do very little to educate the women to exercise responsibility as well. Everywhere one can observe people demanding their rights, but no one recognizes that any right has a responsibility attached to it. They are but two sides of the same coin. So I preach responsibility any chance I get!



***John and Karen Campbell-Nelson** serve with the Evangelical Christian Church of Timor (GMIT) in Indonesia, helping the Synod and its seminary. The latter has no administrative staff so that faculty is expected to assist in these duties. John describes how he arranges internships for 20 impending graduates.*

They will be placed for a year in village churches under the care of a supervising pastor and participate in quarterly seminars run jointly by the church and school. One of my greatest satisfactions is to observe this transformation—of students becoming pastors. They generally come to the seminary

fresh from high school, and the Indonesian educational system equips them very poorly for the kind of critical thinking and open dialogue that is required by theological education. One of my colleagues, a Timorese, reported his reaction on his first meeting with last year's entering class: "They have

"The hidden advantage is that we are forced to draw a large proportion of our material from the local context itself."

empty eyes, all of them!" And yet somehow, over five to six years at the seminary, lights begin to flicker, and a few even shine. And this despite the fact that class sizes average over forty (I once had 95 for sociology of religion), and there are rarely more than one or two worthwhile books available in Indonesian on a given subject, which most of the students can't afford to buy. The hidden advantage is that we are forced to draw a large proportion of our material from the local context itself. From that perspective I would say that the Timorese have a much stronger orientation to the realities of ministry in their church than I had in my own seminary education. So there is indeed strength in weakness.

Barbara and William Mensendiek, *UCBWM missionaries in Sendai, Japan, recently had a visit from Hemlata and Daniel Prakash. The latter were enroute to Texas to work as missionaries among UCC churches there for three months. A letter from Barbara provides some insights into Hemlata's work in central India.*

Most village women do not go to school. They are afraid to go to a doctor, preferring to treat illness with old remedies. These women do not have any rights in family matters. Even if some few do go to school, they must quit when they marry, usually at age 12 or 13. Boys of the same age may continue their education after marriage. Mothers go to the fields every day to work for food for their families, so their children are left in the village on their own. It is for these children that Hemlata, with Church of North India diocesan support, has started "Deep" Day Care centers in two rural villages. "Deep" is a Hindi word for a very small earthen lamp. The small flame of the "deep" is not much light in a dark place, but it is a beginning and it can be carried to every corner. One of the most unforgettable of Hemlata's slides shows a young first-grader, a "graduate" of the Deep Day Care center, helping her mother learn how to write.

[As Americans] we tend to generalize from afar about India's problems of illiteracy, poverty, over-population, disease, superstition, bureaucratic inefficiency, etc. But then we meet these Indian Christians who, after acknowledging the problems, smile and say, with a sideways nod of the head, "Yes. . .but, just, we are working. . . ." And behind that simple statement one feels their trust and faith in God's working, as well."

Keith and June Fleshman *are working under joint appointment by the UCBWM and Disciples of Christ with the United Mission to Nepal (UMN), an organization of 31 mission agencies from 22 countries which has government permission to carry on projects in health, education and development. Nepal is ruled by a hereditary Hindu monarchy where the King stands supreme. Keith writes:*

The United Mission to Nepal has come to Nepal against all odds. In this land the King is King and stands above the law. In this land evangelization is

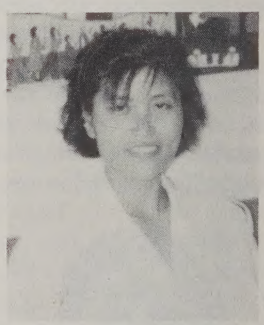
"What kind of mission is that?" one might well ask. It hardly fits the old mission pattern.

illegal, conversion is illegal, and baptism is illegal. Open defiance of these laws is punished by prison or banishment. UMN's agreement is that it will serve the temporal needs of the people in the name of and in the spirit of Jesus Christ. It agrees not to engage in preaching outside established churches and not to proselytize.

"What kind of mission is that?" one might well ask. It hardly fits the old mission pattern. It hardly fits the expectation of the American church. It hardly fits the great commission. But it does fit the last judgement as pictured in Matt. 25 and it does fit Jesus' final instruction to Peter: "If you love me, care for my lambs."

So we come here to the fifth poorest and fifth least developed country in the world; we participate in clinical and community health medical programs, in a business school, in a nursing school, in literacy programs, and in non-formal education; we build dams and hydro-electric tunnels; and we set engineers to work building better rice hullers to preserve B vitamins and better hydraulic rams to pump water up to hilltop villages. This saves two to three hours per day otherwise devoted to carrying water.

Despite this [the restrictions on work], over the years conscientious, compassionate, consistent good works have established such a mountain of good will and such a crowd of friends that the work is permitted to go on. Over a 34-year period, not once has a UMN visa ever been refused. With the present contingent of more than 300 missionaries on the field, plus their kids, that is a heap of visas! So we can do half the job that mission ought to do, and we can wait patiently [knowing that God will take care of the rest].



Young Mi PAK *is a Peace and Justice Intern serving with our partner church, the Presbyterian Church in the Republic of Korea (PROK), where she is a consultant in computerizing the office system and a translator of documents, as well as a guide to ecumenical guests visiting Korea. She will return in the fall to complete her studies at Harvard Divinity School. She writes from Seoul, a city of 10 million (a quarter of Korea's entire population):*

I volunteer regularly at "My Sister's Place" which works with Korean women married to American G.I.s and women who work in the clubs that serve American G.I.s. Mainly I help out with English classes, but I learn about their life stories and how American military

bases affect the lives of Korean women. I have found some time to study at Hanshin Theological Seminary where I live. Last semester I took Korean church history and a seminar on New Testament from a Minjung theological perspective. These courses gave me insight into student life and helped me to better understand the Korean Church. "Minjung" means people or masses; Minjung theology is a theology of the people—people at the bottom such as factory workers, women, urban poor, imprisoned and others.

On Sundays I visit different churches in PROK. I have never seen so much diversity within churches: wealthy churches, middle-class churches, slum churches, churches for factory workers, churches for the families of imprisoned, a street church, churches with women ministers and so on. Though the mission of each church differs, the format of worship and liturgy are very similar to those in America. But "minjung" churches, which attempt to practice Minjung theology (similar to liberation theology) and reach out to factory workers, urban poor and farmers, try to incorporate some Korean cultural elements. For example, Tongwol Church located in a slum area of Seoul offers Korean hymns in traditional Korean music notes accompanied by a Korean drum.

SACC Bears Witness to God's Love

Every day in the land of apartheid the South African Council of Churches bears witness to God's love for all people. Our partner-church, the United Congregational Church of Southern Africa, is a member of this ecumenical body. Through the years of continuing struggle, it has been led by such inspired Christians as Desmond Tutu, Beyers Naude, and now Frank Chikane, its new General Secretary.

The SACC has responded forcefully to the efforts of the South African government to oppress the majority of the population. In response the government has targeted the SACC and its staff and regional councils through harassment, police raids on its office at Khotso House in Johannesburg and the detention of staff members. By the end of 1987, according to a report issued by Mr. Chikane, 32 staff members (including from regional councils) had been detained during the present State of Emergency, imposed by the government as a way of controlling the burgeoning outbreaks of resistance and rebellion. In the present crisis, he said, "it seems that the churches' work towards justice and peace in our country is perceived as a threat to the South African government. It has become more and more painful to witness to Christ's message of truth and equality. As committed Christians, we have no choice but to proclaim this message. . .and to call for the release of our workers and an end to their harassment."

The SACC also has restated its position on sanctions against the South African government, wishing to "put forward an essential but missing factor in the debate, namely, the perspective of the oppressed people in our country." Too often the only view heard by the international community is the one expressing the fear that sanctions will create additional hardships for the black community through increasing unemployment and loss of jobs.

In an attempt to correct this impression, the SACC held discussions with the two giant labor federations in mid-1987. The finding was that while sanctions may be painful to the people initially, "the choice that is confronting us is whether they want to suffer pain forever or whether they want to suffer increased pain over a shorter period" in order to end the root causes of that suffering. Union workshops called for comprehensive and mandatory sanctions that would be monitored by the U.N. Security Council.

The issue of sanctions, according to the SACC statement, must be seen in the context of the total struggle against apartheid. Although alone they will not be a solution, "sanctions (comprehensive and mandatory) are one way in which the international community can embark on a program of 'constructive **dis**engagement' from the apartheid system, thereby leaving it open for the people to smash it." The SACC believes the imposition of such sanctions "is the only way to effect change in South Africa with minimum violence." South Africa itself continues to impose various kinds of sanctions against its neighbors, called the "front-line states," in order to destabilize the southern Africa region. This it does at great cost to those black independent nations.

When the present State of Emergency was declared in 1986 by the government, the SACC set up its Emergency Fund specifically to cope with the people who are directly affected. The fund was initiated for the following uses:

- legal fees for the release of detainees or to obtain information about where a detainee is being held;
- support for the families of detainees;
- medical fees and care for emergency situations so that those injured in police shootings do not have to go to hospitals—where they frequently face arrest and detention;
- costs for those who are in hiding or who have been forced to operate in the underground (an estimated 50,000 are now in hiding; it is impossible to estimate how many have lost jobs and cannot find re-employment).

When the government announced in February of this year its banning of 17 anti-apartheid organizations, the SACC expressed its shock and deep outrage. Although at this time the SACC is not banned, it fears new legislation to be introduced that would cut off funding from overseas to any anti-apartheid group.

KAIROS: CENTRAL AMERICA

New York CIRCUS, an ecumenical center for social justice and international awareness, has just made available in English *KAIROS: Central America, A Challenge to the Churches of the World.* The document, based on the reflections of many Christian leaders throughout Central America, was signed April 3, 1988, by more than one hundred priests, pastors, theologians and lay leaders

Like the KAIROS document that provides biblical and theological comment on the political crisis in South Africa, *KAIROS: Central America* invites Christian communities to share the writers' faith and their Christian reading of this historical hour in Central America.

Copies of *KAIROS: Central America* are available for $5.00 from New York CIRCUS, Inc., P.O.. Box 37, Times Square Station, New York, NY 10108.

Issue Perspective: The U.S.S.R.:

(WCC Photo)

Russian worshippers leaving a service in Zagorsk, USSR

The three years since Mikhail Gorbachev became General Secretary of the Communist Party of the Soviet Union have been a time of rapid, fundamental, and unexpected change in the USSR. *Glasnost* (openness) and *perestroika* (restructuring) have become universally familiar as code-words of a new kind of socialist society. Some have tried to downplay the reality of this change by asserting that it is only superficial or temporary and at times even outside Mr. Gorbachev's ability to control. Nevertheless they have been proven wrong by the continuing series of stunning new developments which have produced a society substantially different from that which existed before March of 1985.

But what has this new situation meant for the churches in the USSR? Since the Bolshevik Revolution, Christians throughout the world have rightly felt abhorrence and deep concern about the governmental restrictions on religious expression in the Soviet Union and the consequent effects on the life of churches there. The question has persisted as to what improvements, if any, in the churches' situation are to be anticipated from Mr. Gorbachev's reforms.

Perestroika was initially conceived in economic and political terms, and its manifestations have been seen first in the differences it has made in the way people conduct their business and express their opinions. It was, though, only a matter of time before this same openness would also begin to have a dynamic effect in the area of ideology and values—and ultimately of beliefs and commitments. In recent weeks ample evidence of this has emerged.

Churches report numerous instances of new official acknowledgment by the Soviet authorities of the churches' role in society and of the easing of some related restrictions. Official authorization has been given for the printing this year of 100,000 Bibles by the Russian Orthodox Church and for the import from the ecumenical United Bible Societies of 100,000 Bibles by the Baptist Union in the USSR. (Bibles have regularly been available in smaller numbers in the past, but this quantity would represent the largest distribution of Bibles in the history of the Soviet Union.) This year, for the first time, a portion of the Russian Orthodox Church's Easter liturgy was televised throughout the nation. At about the same time, a full page of *Izvestia*, the government newspaper, was devoted to an interview with Patriarch Pimen, the head of the Russian Orthodox Church. Over the past year and a half the Russian Orthodox Church reports that three monasteries have been returned to it by the government and that 29 new church buildings have been constructed. And Americans were somewhat surprised, prior to and during Mr. Gorbachev's visit to Washington last December, to hear him publicly introducing in very positive terms the subject of the church and of its 1,000th anniversary this year.

More recently these developments culminated in a personal meeting on April 29 between Mr. Gorbachev and Patriarch Pimen and other members of the Russian Orthodox Church's Holy Synod, reportedly the first such meeting in more than forty years. The Soviet leader "deplored the tragic mistakes" of the past in dealing with Christians and called for a new tolerance toward religion. During the meeting, which was shown on national television, Mr. Gorbachev said, "Believers are Soviet people, workers, patriots. Perestroika and democratization concern them too—in full measure and without any restrictions." Confirming earlier unofficial reports, he promised that a new law currently being drafted on freedom of conscience would give believers broader official protection to practice their faith.

While all these events may be seen as small steps, for church leaders who have faced years of constant repression and limitation, they represent important and highly valued signs viewed by the churches as an expression of glasnost.

What may be far more basic and of more lasting significance, though, is that within the existing system there has been a corresponding ideological change in the official perspective on religious institutions. In a

country where ideology is important, this can represent a major development. Since its inception Marxist ideology has taught that religion is a harmful and parasitic influence in socialist society, that religious institutions are unnecessary (because the state's provision of everything needed for life makes religious practice superfluous), and that therefore religious institutions would of themselves in time wither away. The fact that seventy years after the Bolshevik Revolution churches had not disappeared has consistently been a source of deep trouble and perplexity for Soviet Marxist theoreticians.

Soviet leaders have begun to interpret religious institutions generally and churches in particular as having a constructive role in a socialist society. . . .

Now, however, Christians are seen instead as fully a part of society and as participants along with all other citizens in the implementation of socialism.

A remarkable article on "The Soviet State and Religion," the expressed intent of which is to try to "understand the place of religion in society's life today," appeared in the March 24 Information Bulletin of the Communist Party of the Soviet Union. Included is the following:

It is time to put an end to a suspicious and unkind attitude to believers and their ideals such as humility, love and ethical self-education. . . . The religions existing in the territory of the Soviet Union uphold values that are consonant to the humanistic ideals of socialism.

Further, Soviet leaders have begun to interpret religious institutions generally and churches in particular as having a constructive role in a socialist society, perceiving religion as the source of a moral and spiritual dimension which society needs. The same article quoted above calls on social scientists to study the "deformities of (socialist society's) ideological and moral development." It continues:

It is important to understand the modern worshiper and the social function of organized religion and explain the present social reasons for the continuation and growth of religion.

Further reinforcing this view, Mr. Gorbachev himself is said to refer frequently in public comment to "moral" and "spiritual" qualities—words not previously employed by Soviet Marxists.

From the churches' point of view this reversal of positions represents a new challenge to take an active and contributory role in society and to find new means of ministry and witness. As one church leader reported in a recent conference, youth who have become disillusioned with the failure of Marxism to provide a satisfactory basis for life "are discovering that humans need a higher standard than themselves" and as a result "are coming to the churches with high expectations." Regrettably, he observed, sometimes the churches are not yet in a position to meet this new challenge.

While such improvements have obviously been welcomed by Christians, it must be recognized that they do not by any means constitute the equivalent of religious freedom as practiced in a Western democracy. The Communist Party exercises a controlling role in Soviet society and will continue to do so. Churches continue to have to negotiate with Soviet authorities on many aspects of their life. In such areas as access to the mass media and participation in the education of youth, churches find themselves subject to continuing strict limitations. Persons known to be active in church are ineligible for membership in the Communist Party and hence are excluded from the nation's political process. Christians, at least to some extent for the present, are disadvantaged in securing places in university, employment in their chosen field, and job promotion. The new opportunities which exist for churches apply only to "registered" (officially authorized) churches in the Soviet Union, which do, however, include the great majority of Christians. The small number who choose to participate in the "unregistered" or "underground" congregations still operate outside the law and are accordingly still subject to detention. Presumably, therefore, there will continue to be some Christians in prison or facing other penalties as a result of their professed faith.

Even with these qualifications, it is becoming very clear that glasnost is making a profound and exciting difference. This does not mean that Christians in these countries are less in need of our concern because they no longer face the kind of persecution they did before. The new challenges they face may require even greater resources of creativity and courage than before. As always, they and we need to remain in the closest possible contact, so that our unity may be a source of strength and enrichment to one another across all social and political barriers.

If you have a particular interest in this subject and would like to receive more detailed information, you may obtain additional materials by writing to:

Europe Office, UCBWM
475 Riverside Drive, 16th Floor
New York, NY 10115

ICLM LINKS INTERNATIONAL CONGREGATIONS AROUND THE WORLD

Nearly 120 international congregations in 60 countries serve English-speaking Christians living overseas. Many began as a small gathering of American or British Christians who were gathered together informally by a missionary or other church worker. Today they are linked together through the National Council of Churches' Office on International Congregations and Lay Ministry (ICLM), directed by Arthur Bauer.

Bauer says that the various congregations are as different as the people they serve, constantly attracting new people who include diplomats, business people, military personnel, students and tourists.

Although Americans are prominent in most international churches, they no longer dominate membership, according to Bauer. A wide range of people who speak English as a primary or secondary language is represented. Many English-speaking students, although deeply immersed in the culture they are experiencing, may seek reassurance and familiarity from worshipping in their own language. American pastors play a crucial role because they often are the only source of English-language counseling available to those who are living temporarily overseas.

Americans abroad often view their stay as temporary, according to Bauer, and therefore create a special challenge for international congregations due to their lack of involvement in overseas institutions. Issues faced by international congregations are similar to those faced in the U.S., but they may become more intense and dramatic because of the unfamiliar context and culture, Bauer says.

The UCBWM presently has direct links with three such congregations and pastors in Europe:

Donald Fox is pastor of the Church of Turin in Italy, begun in 1960 as an extension of the ministry of an English-speaking Waldensian pastor who served under the indigenous Protestant Church of Italy;

Gregory L. Seeber is pastor of the Warsaw International Church;

Gilbert E. and Lois Miller serve the Vienna Community Church.

In all these locales, the commonality of language permits the Christian community to unite in worship, study and fellowship at the local level, while at the international level the NCC office provides assistance in recruiting pastors and developing programs and worship materials. The ICLM Office also regularly holds training sessions and consultations for the pastors in different parts of the world.

More information about International Congregations and Lay Ministry, including a listing of the ICLM congregational network, is available from Arthur O. F. Bauer, Director, ICLM, National Council of Churches. 475 Riverside Dr., 6th floor, New York, NY 10115-0050.

Fujiyoshis *continued from page 1*

When the Fujiyoshis left Japan in February, six major TV networks interviewed Ron at the airport. "They are very sympathetic to him and his cause," explains Dr. Ching-fen Hsiao, the UCBWM's East Asia Regional Secretary. The media has published some of the letters of protest that have come from around the world in support of Ron's efforts. His supporters include not only aliens living in Japan, but also some Japanese who disagree with the government's action, together with some church members, Hsiao explains.

Ron went on a 25-day hunger strike last September to highlight the injustices experienced by Koreans, many of whom were brought to Japan during World War II as forced laborers. "Even if we could win on ending fingerprinting," he says, "the issue of discrimination against all foreign Asians living in Japan goes much deeper."

According to Ron, various pressures are used to force aliens to assimilate, even to change their surnames to Japanese in order to become eligible for citizenship. In the community where he works, where 80% of the residents are Koreans, Ron observes there is no encouragement to preserve Korean culture or use Korean teachers in the schools. The form of discrimination practiced in Japan reminds Ron of his own childhood in Hawaii, "when I felt deprived of my Asian heritage. In high school I learned Latin, French and Spanish, and American history in relation to Europe. There are close similarities [to the Japanese chauvinism] in America where many ethnic peoples have been assimilated and lost their cultural identities," he contends.

Last November Jeanne was notified of her father's illness due to cancer. For that reason she and her husband decided it was time to leave, so that they might care for her parents who live in Hilo, Hawaii.

While on home assignment in the U.S., Ron coordinated a visit by a group of fingerprint refusers to major cities across the country to inform church leaders and key government officials about the civil rights struggle in Japan. One of his already-won allies is the Rev. Jesse Jackson, who was a classmate at the Chicago Theological Seminary 25 years ago.

The Fujiyoshis' ministry has not been a traditional one. A lay missionary, Ron has worked as a laborer in a storefront factory alongside Korean workers, trying to live a lifestyle similar to theirs. His greatest hope, he says, is in the younger Koreans who, instead of being ashamed of their heritage, take pride in it.

CHILDREN AND THE CHURCH II

"Opening Doors for Children" will be the theme for CHILDREN AND THE CHURCH II, a United Church of Christ national conference to be held November 1-3, 1988, at Eden Theological Seminary, Webster Grove, MO.

Approximately 20 workshops and seminars in the area of advocacy, children in congregational life, church and mission education, and parenting will help caring adults raise consciousness, identify issues, and sharpen skills of ministry and advocacy for children and families. It is anticipated that issues relating to children of the world, such as child sponsorship and refugee children, will be addressed in some of these workshops and seminars.

For more information, contact Patricia Goldberg, United Church Board for Homeland Ministries, 132 West 31st Street, New York, NY 10001.

CHRONICLE

APPOINTMENTS

China

Henry Morgan Huey, Special Appointment, two years beginning August 15, 1988, as a teacher of English in a provincial college in the People's Republic of China through the Amity Foundation and the Division of Overseas Ministries of the National Council of Churches/USA. Home church: Riverside Church, New York, NY.

Ecuador

Elvira and Gerardo Arndt, International Associates, three years beginning March 1, 1988, to serve the United Evangelical Church of Ecuador, with assignment of Elvira as youth worker and Gerardo as pastor. Home church: Iglesia Evangelical Congregacional Entre Rios, Argentina.

El Salvador

Ruth Killough, Volunteer, one year beginning May 1, 1988, while she serves at the Nutrition Center, Agua Caliente, El Salvador, at the request of the Baptist Association of El Salvador. Home church: First Congregational Church, Amherst, MA.

Katherine Thiel, Volunteer, one year beginning May 1, 1988, while she serves at the Nutrition Center, Agua Caliente, El Salvador, at the request of the Baptist Association of El Salvador. Home church: First Congregational Church, Amherst, MA, and Hitchcock Presbyterian Church, Scarsdale, NY.

France

Edward M. Brown III and Joyce Myers-Brown, Volunteers, one year beginning July 1, 1988, at the request of the Reformed Church of France while they minister jointly in Arras, with Edward serving as pastor. Home church: Central Congregational UCC, Atlanta, GA.

Great Britain

Dale Rominger, Associate, four years beginning February 1, 1988, to serve as pastor of Wigton and Silloth United Reformed Churches in Cumbria, England. Home church: United Church of Cloverdale, CA.

Lois Sundeen, Associate, four years beginning March 1, 1988, as pastor of Woodlands Church and Tockholes Chapel (United Reformed Church in England and Wales), Lancashire, England. Home church: First Congregational Church, Montclair, NJ.

Haiti

Michael and Susan Mullin, Associates, three years beginning April 1, 1988, while they serve in the agro-forestry program in Lachapelle, Haiti, under appointment by the Mennonite Central Committee. Home church: St. Anthony Park UCC, St. Paul, MN.

Hong Kong

J. Edward and Suzanne L. Barrett, Volunteers, nine months beginning September 1, 1988, while he serves as a professor of religion at Chung Chi College. Home church: College Drive Presbyterian, New Concord, OH.

India

Anne Dayanandan, Special Appointment, three years beginning January 1, 1988, as Assistant Librarian at Madras Christian College, Madras, India, as a joint appointment with the Presbyterian Church (USA). Home Conference: Rhode Island.

Italy

Dorothy and Raymond Patch, Volunteers, two and one-half months, beginning June 15, 1988, while they serve in Regello, Turin, and Prali, Italy, at the request of the Waldensian Aid Society. Home church: Mattapoisett Congregational Church, Mattapoisett, MA.

Japan

Andrea C. Downing, Individual Appointment, three years beginning April 1, 1988, at the request of the Council of Cooperation with assignment to the High School Division of Kobe College, Nishinomiya, Japan, as a teacher of oral English. Home church: First Presbyterian Church, Circleville, OH.

Dorothy and Roy Ishihara, Volunteers, nine months beginning April 1, 1988, while they serve at the Asian Rural Institute, Nishinomiya, Japan. Home church: Central Kona Union Church, Kealakekua, HI.

Lesotho

Kenneth R. Brown, Special Appointment, fifteen months beginning May 1, 1988, while he serves with Transformation Resources Center in Maseru, Lesotho, as a Peace and Justice Intern. Home church: Heritage UCC, Baltimore, MD.

Zimbabwe

Geraldine Abbott, Individual Appointment, three years beginning May 1, 1988, at the request of the United Church of Christ in Zimbabwe, with assignment to the Chikore Secondary School, Chikore, Zimbabwe, as a teacher of English. Home church: Koinonia Community, Americus, GA.

Jeffrey Phillips, Individual Appointment, three years beginning July 1, 1988, at the request of the United Church of Christ in Zimbabwe, with assignment as chaplain at the Chikore and Chinaa Secondary Schools. Home church: St. Luke UCC, Beecher, IL.

REAPPOINTMENTS

Nepal

Karen and Steven Knisely, Associates, two years and five months, Karen to serve as a dental hygienist under appointment of the Presbyterian Church (USA) and Steve as a forester with the United Mission of Nepal. Home church: Church of Christ (Dartmouth College), Hanover, NH.

The Philippines

Anna May and Howard Towne, Team Appointment, three years beginning March 1, 1988, at the request of the United Church of Christ in the Philippines, with assignment for Howard as an agricultural consultant with the Mindinao Jurisdiction and for Anna May as a teacher of English at Pilgrim Institute in Cagayan de Oro. Home church: Aurora Advent Christian Church, Aurora, IL.

Sri Lanka

Robert Porter, Individual Appointment, three years beginning April 1, 1988, at the request of the Jaffna Diocese of the Church of South India, with assignment to Jaffna College as teacher of English literature and to Colombo Church of the CSI and the YMCA of Sri Lanka. Home church: Woodland Park Presbyterian Church, Seattle, WA.

RETURN TO FIELD

Anna and William Edmonds, to Turkey, January 1, 1988, for a term of three years, at the request of the Near East Mission, with assignment to Redhouse Press. Home church: Anna, First Congregational Church, Boulder, CO; William, Keystone Congregational Church, Seattle, WA.

Eleanore Hire, to Japan, May 1, 1988, for a term of two years at the request of the Council of Cooperation with assignment to Kwassui Gakuin. Home church: United Methodist Church, Bloomington, IN.

Fernie M. Scovel, to Turkey, July 1, 1988, for a term of three years at the request of the Near East Mission with assignment to the Izmir School. Home church: First Congregational Church, Salem, OR.

Melvin A. and Nancy Wittler, to Turkey, May 1, 1988, for a term of three years at the request of the Near East Mission, with assignment to the Mission Office in Istanbul. Home church: Riverside Church, New York, NY.

EXTENSION OF TERM

Alice and Verne Fletcher, Indonesia, term extended to five years and four months, through July, 1990, at the request of Duta Wacana, Yogakarta, Indonesia.

Lawrence and Muriel Henderson, volunteers in Portugal, term extended to three years, through August, 1989.

Charlotte Mack, Greece, extended to two years and eight months through June, 1989.

Craig S. and Evelyn Smith Mullins, Italy, extended to thirteen months through November 30, 1988.

Denise Stanley, term extended to one year and eleven months, through July 31, 1988, while assigned to work as Central America Policy Advocate for the Office of Church in Society, UCC, Washington, DC.

HOME ASSIGNMENTS

Margaret Garner, Japan, for three months beginning July 1, 1988.

H. Eugene and Natalie Johnson, Lesotho, for four months beginning May 1, 1988.

Johannes E. and Sylvia N. Meyer, Turkey, for twelve months beginning August 1, 1988.

EXTENSION OF HOME ASSIGNMENT

Allen and Judy Myrick, Zimbabwe, extended to August 31, 1988.

RESIGNATION

Margaret Larson, Japan, as of March 31, 1988.

Kenneth and Virginia Heatwole, Taiwan, as of April 30, 1988.

COMPLETION OF SERVICE

Gilbert Blaisdell, Zaire, Associate, as of December 31, 1988.

Kathryn V. Davis, Zimbabwe, Special Appointment as Theological Student, as of March 31, 1988.

Marjorie Fernandez Antequera, Special Appointment in Angola, as of March 31, 1988.

H. James and Mary Jenkins, Volunteers, Mexico, as of March 31, 1988.

Frances and Creighton Lacy, Volunteers, Taiwan, as of December 15, 1987.

Sandra B. Muschewske, Associate, Japan, as of March 31, 1988

Christopher Niebuhr, New Guinea, Associate, as of March 31, 1988.

Debra Pfau, Zaire, Associate, as of April 30, 1988.

Mark Rutledge, as Peace and Justice Intern in the Middle East, as of December 31, 1987.

James and Jean Winter, Togo, as of February 15, 1988.

Heyward Wong, Hong Kong, as of January 31, 1988.

RETIREMENTS

Herbert Beecken, Japan, as of April 1, 1988.

Dorothy and Eugene Grau, as of March 31, 1988.

Arthur and Delores Von Gruenigen, Mexico, as of January 1, 1988.

ROLL OF HONOR

T. Evan Davis, as of March 4, 1988.

GIFTS RECEIVED IN MEMORY OF

Thelma Ballou
The Rev. and Mrs. Carlos A. Avila

William T. Baur [The following gifts received in memory of William T. Baur were incorrectly listed under Earle H. Ballou in the winter 1988 *Whole Earth Newsletter*.]
Ruth L. Albrecht
The Rev. and Mrs. Otto F. Artopoeus
Mr. and Mrs. Buel W. Barnett
Mr. and Mrs. A. K. Baur
Mr. and Mrs. William F. Baur
Mrs. William T. Baur
Naomi E. Blalock
Mr. and Mrs. Douglas Bullman
Virginia L. Curry
Helen M. Davis
H. T. Decker
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Floyd Shockloch
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Gurbachan Singh
Ruth L. Albrecht

Elise G. Vargas
Laverne R. Dauderman

LOSSES TO THE FAMILY

Edith Sanderson Adkins, missionary to Turkey (1923-35), died August 3, 1987.

Thelma Havens Ballou, missionary to China and Hong Kong (1916-1959), died in Townsend, VT, February 29, 1988, at the age of 97.

With her late husband, the Rev. Earle H. Ballou, Thelma Ballou worked in several different parts of China. From 1916 until 1926 the Ballous were in Tientsin, China, where they strengthened the churches of the area and relocated a middle school.

The school became coeducational and was turned over to a Chinese principal. During this period, as well as later in Peking, Thelma was active as a teacher in the mission schools. In Peking Thelma was involved in the Hsiku women's industries as well as her teaching. In 1937 the couple was assigned to Shanghai, where Earle served as Secretary of the National Christian Council.

Earle was interned by the Japanese for two years after the fall of the Philippines, where he had been traveling at the time. During this time Thelma returned to the United States and taught in Woodstock, VT, from September 1942 until June 1943. Following the war and Earle's repatriation, Thelma accompanied him during service with the Congregational Christian Service Committee and Church World Service in Hong Kong. They returned to the United States in 1959.

Dr. Ballou died March 15, 1987. The Ballous are survived by four sons.

The Rev. William T. Baur, missionary to India (1926-1967), died in Lee's Summit, MO, December 15, 1987, at the age of 85.

William Baur and his wife Alby originally went to India under the American Evangelical Mission of the Evangelical Synod of North America. At the beginning of their service, they were assigned to Mahasamund where he served as pastor of the local church and was in charge of five primary schools, eight evangelistic centers, and the local English middle school. Over the course of ten years, he managed outstation evangelistic work for both the Evangelical and Reformed Church and for the United Church of Canada. In 1942 he became General Superintendent of Chandkhuri Leprosy Hospital and Homes and later Superintendent of Baitalpur General Hospital. He was also the Treasurer and President of the American Evangelical Mission, Chairman of the Board of Christian Institutions, and of other health and education institutions, including the Gass Memorial Center. In 1967 the Baurs were named Missionaries Emeriti of the United Church Board for World Ministries.

Bill is survived by his wife Alby, two sons and two daughters.

Clara Jane Douglas, missionary to Turkey (1965-71), died January 8, 1988.

Katherine E. Dudley, missionary to India (1919—1943), died in Salem, OR, October 9, 1987, at the age of 95.

For more than 20 years Katherine and her husband Raymond served the American Board of Commissioners for Foreign Missions. They spent two terms in Tirumangalem where Katherine cared for children at the boarding school and sick children while Raymond was the chair of the Central Local Council. They did similar work in Aruppukottai. Upon return to the United States in 1943, they worked with the American Board in Boston and then spent their post-missionary years traveling in Europe and India, both with the National Council of Churches and with the World Council of Churches.

Katherine is survived by a daughter and three sons.

Sophie W. Eldridge, missionary to Turkey (1958-67), died December 14, 1987.

Ernest H. Hayhow, missionary to Micronesia (1954-57), died September 1, 1987.

Jean MacDonald Hollenbeck, missionary to Africa (1932-1940), died in Scotland, December 16, 1987, at the age of 94.

Jean Hollenbeck began her work as a missionary of the American Board of Commisioners for Foreign Missions in 1932 when she went as a registered nurse to work at the Elende Hospital in Sachiquela, Angola. She and Dr. Henry Hollenbeck were married in July of that year. Jean and Henry were part of the West Central Africa Mission until 1940.

For many years Jean lived at the Walker Missionary Home in Massachusetts and spent summers in Scotland. About three years before her death she returned permanently to Scotland where she died. A trust agreement she established in 1968 will bring approximately $160,000 to the United Church Board for World Ministries ". . .to be used for general purposes."

David Dynes Larson, missionary to Japan (1954-1968, 1981-82, 1985-1987), died in Chicago, IL, December 29, 1987, at the age of 61.

Before going to Japan as a UCBWM missionary, David was assistant professor of music at Wilmington College in Ohio. In May, 1954, he and his fiancee, Margaret Montgomery, were appointed as missionaries with the American Board assigned to the Council of Cooperation in Japan, where he was designated to Kobe College as teacher of music. Throughout his tenure at Kobe, David trained and conducted choruses and taught piano, conducting, and other music courses. He was chair of the Music Department from 1956 until 1965. While in Japan, he lectured part time on church music at Tokyo Union Theological Seminary and was editor of *Hymns of the Church*, an English-language hymnal, published in 1963. David was often called upon to be guest conductor for amateur and professional choruses throughout Japan and conducted extensively in the People's Republic of China in the early 1980s.

In his later association with the UCBWM, David continued as professor of music at Kobe College as an associate missionary, while his wife Margaret taught English both in Japan and in the People's Republic of China.

David is survived by his wife Margaret, two daughters and a son.

Margaret L. Neumann, missionary to Angola (1953-1969), died December 7, 1987.

Alfredo Santiago, associate missionary in Puerto Rico (September 1987- February, 1988) died in San Juan, Puerto Rico, February 10, 1988, at the age of 52.

Alfredo Santiago had a long and rich history with the United Church of Christ. His most recent appointment as an associate missionary with responsibility as Caribbean Secretary for the Latin American Council of Churches in San Juan, Puerto Rico, was cut short by his untimely death.

Prior to his appointment with the UCBWM in 1987, Alfredo was the pastor of several UCC churches in Puerto Rico. He was a professor at Puerto Rico Junior College in 1987, as well as Caribbean Region Secretary for the Caribbean Council of Churches. He had been President of the United Evangelical Church of Puerto Rico (1984-85), Professor of History and the U.S. in Ponce (1980-81), Executive President of the United Evangelical Church of Puerto Rico (1975-77), and Chaplain of Catholic University of Puerto Rico in Ponce (1970-75).

Alfredo is survived by his wife, Benita Torres de Santiago, and a son.

George W. Shepherd missionary to China (1926-39), died January 22, 1988.

Mary Thomas, missionary to Angola (1927-1960), died in Howard, SD, March 22, 1988, at the age of 94.

Mary Thomas arrived in Bailundo, Angola, in July 1928, where she worked as a nurse until the summer of 1934. In mid-1934 her support was transferred to the Canadian Board although she remained a missionary of the American Board. From 1934 until 1938 she served in Dondi, Angola, and then returned to Bailundu where she worked until her retirement in 1960. She committed her entire career to nursing and midwifery.

Mary is survived by seven nieces and nephews.

Elise Goepfarth Vargas, missionary to Honduras (1923-1968), died in Richmond, VA, December 7, 1987, at the age of 90.

Elise was instrumental in the early development of mission schools in Honduras. A frail-looking woman, she had the reputation of being able to outwalk anyone and covered the Honduran terrain by foot, mule, and jeep. Her language skills enabled her to talk in depth with the people, among whom she organized believers' groups, and tirelessly worked to help the troubled and console the suffering.

She met her husband, Don Luis Vargas, in Honduras, and they married in 1941. After his untimely death in 1943, Elise returned to missionary work.

In the 1960s she became one of the first Honduran missionaries assigned to the Evangelical and Reformed Synod.

Elise is survived by a sister, a stepdaughter, two nieces, and two nephews.

United Church Board
for World Ministries
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God is Still in Charge

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African armed forces. United Nations Resolution 435, adopted in 1978, provides an internationally accepted basis for Namibian independence—independence called for by the United Nations General Assembly in 1966 when it terminated the mandate for South Africa's administration of Namibia.

During a day of conversation with leaders of the African National Congress in Lusaka, Zambia (the headquarters of the ANC), we shared their vision for a free, democratic, non-racial South Africa, where all citizens will be equal before the law, will have their fundamental human rights protected and share in the wealth of the country. We were chilled by the evidence we heard of South Africa's deliberate plan to assassinate the leaders of the ANC wherever they may live in exile around the world. We rejoiced in the ongoing efforts of the ANC to provide educational opportunities for the future leaders of a new South Africa, young people, many born in exile but still knowing themselves to be South Africans. We were moved by the request from a member of the ANC that we close our time together with prayer and the singing of "We Shall Overcome."

We heard grateful acknowledgement of our partnership and support over the years, and we engaged in frank dialogue about the new forms which church-to-church relationships must take as we move into the future free to critique as well as affirm each other, able to celebrate one another's gifts and believe in the integrity of each other's decisions.

We applauded the efforts of the UCCSA task force on the "Challenge to the Church," which hopes to involve every local congregation in an examination of the implications of the Kairos Document for their individual and corporate lives, and we acknowledged that we need to identify and struggle with the challenges of our own society even as we seek to be in solidarity with them in their struggle.

We heard again the horrific stories of detention, imprisonment and torture in South Africa of community leaders and even clergy, and of thousands of children (some as young as 8).

And we heard over and over again, from church leaders and government representatives in Angola, Zambia, Zimbabwe, and Botswana, and from our colleagues from South Africa, of the impact of U.S. foreign policy on their lives, of the importance of comprehensive economic sanctions (HR 1580/S556) against South Africa as the only non-violent way to put pressure on that racist government to end the evils of apartheid. In response to the oft-heard concern that Blacks will be hurt by sanctions, we were told that so few black Africans share the benefits of the present system that most would not feel the effects of the sanctions and those who would are willing to endure additional suffering now in order to put an end to what is presently endless suffering.

We were inspired by the vitality of the worship in which we shared and the reports of the life of the spirit even among those who have had to go into hiding. In spite of incredible pain and suffering, even in the depths of despair, these people of faith are able to say, "God is still in charge," "It is never too late for God."

Sandra Rooney

Trip participants:

Avery Post, President, UCC
Carol Joyce Brun, Secretary, UCC
Marilyn Breitling, Coordinating Center for Women
Reuben A. Sheares, Office for Church Life & Leadership
Benjamin F. Chavis, Jr., Commission for Racial Justice
Yvonne V. Delk, Office for Church in Society
David R. Smock, Executive Associate to the President
Scott Libbey, Executive Vice President, UCBWM
Dan Romero, General Secretary, Mission Program, UCBWM
Sandra Rooney, Mission Education & Interpretation, UCBWM
Allen Myrick, Interim Africa Secretary, UCBWM
David Hirano, Executive Council
Robert Sherard, Moderator, UCC
W. Sterling Cary, Illinois Conference Minister
Clyde Miller, Jr., Rocky Mountain Conference Minister
Otto E. Sommer, Maine Conference Minister
Carole C. Carlson, New Hampshire Conference Minister
Marwood E. Rettig, North Dakota Conference Minister
Jeanne Barnett, President, UCBWM
Yvonne Beasley, Chair, Africa Committee, UCBWM
Katherine Goodspeed, Africa Committee, UCBWM
Dorothy Gentry Kearney, Africa Committee, UCBWM